its consciousness, but know of it only so *much* as can be brought into the surface of our minds and co-ordinated there. The world lives in us, thinks in us, forms itself in us; but we imagine that it is we who live, think, become separately by ourselves and for ourselves. As we are ignorant of our time-less, of our superconscient, of our subliminal and subconscient selves, so are we ignorant of our universal self. This alone saves us that ours is an ignorance which is full of the impulse and strives irresistibly, eternally, by the very law of its being towards the realisation of self-possession and self-knowledge. A many-sided Ignorance striving to become an all-embracing Knowledge is the definition of the consciousness of man the mental being,—or, looking at it from another side, we may say equally that it is a limited separative awareness of things striving to become an integral consciousness and an integral Knowledge.